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Review.

THOUGHTS ON THE REVIVAL IN NEW-ENGLAND, &c.: BY JONATHAN EWDARDS.

(*Continued.*)

Part V.

In the fifth and last part of the work, the author after again reminding his readers that all are under obligation to do their utmost to promote revivals of religion, and alluding once more to the great danger there is in neglecting this duty, he proceeds to show positively, what ought to be done for the promotion of revivals. The first thing he specifies, is the removing of stumbling-blocks; and in order to this, he says there must be much confessing of faults.

If God does now loudly call upon us to repent, then he also calls upon us to make proper manifestations of our repentance. I am persuaded that those that have openly opposed this work, or have from time to time spoken lightly of it, cannot be excused in the sight of God, without openly confessing their faults therein; especially if they be ministers. If they have any way, either directly or indirectly opposed the work, or have so behaved in their public performances or private conversation, as has prejudiced the minds of their peple against the work, if hereafter they shall be convinced of the goodness and divinity of what they have opposed, they ought by no means to palliate the matter, and excuse themselves, and pretend that they always thought so, and that it was only such and such imprudences that they objected against but they ought openly to declare their conviction, and condemn themselves for what they have done, for it is Christ that they have spoken against, in speaking lightly of, and prejudicing others against this work; yea, worse than that it is the Holy Ghost. and though they have done it ignorantly, and through unbelief, yet when they find out who it is that they have opposed, undoubtedly God will hold them bound publicly to confess it.

And on the other side, if those that have been zealous to promote the work, have openly gone much out of the way, and done that which is contrary to Christian rules, whereby they have openly injured others, or greatly violated good order, and so done that which has wounded religion, they must publicly confess it, and humble themselves as they would gather out the stones, and prepare the way of God's people. They who have laid great stumbling-blocks in others' way by their *open transgression*, are bound to remove them, by their *open repentance*.

To withhold confession for fear the enemies of religion will take advantage of it, he says, is "to stand it out in a visible impenitence of a real fault"—it is "to do evil to prevent evil. To commit sin and then stand in it, is what will give the enemy the greatest advantage."

The next thing he specifies, is, the exercise of extraordinary meekness and mutual forbearance. After a long period of great coldness it can hardly be expected that all the church will arouse at once—some time should be granted for this operation—and there should not be any hasty resort to breaches and separations, &c.

The author next proceeds to enforce the duty of self-examination.

As the benefit and advantage of the good improvement of such a season, is extraordinary great; so the danger of neglecting and misimproving it is proportionably great. It is abundantly evident by the Scripture, that as a time of great outpouring of the Spirit, is a time of great favour to those that are partakers of the blessing; so it is always a time of remarkable vengeance to others. So in Isa. lxi. 2. the same that is called "the acceptable year of the Lord," is called also "the day of vengeance of our God." So it was among the Jews, in the Apostles' days; The apostle in 2 Cor. vi. 2. says of that time, that it was the 'accepted time, and day of salvation;' and Christ says of the same time, Luke xxi. 22 "These are the days of vengeance." At the same time that the blessings of the kingdom of heaven were given to some, there was an ax laid at the root of the trees that those that did not bear fruit might be hewn down and cast into the fire, Matt. iii. 9, 10, 11. Then was glorified, both the goodness and severity of God, in a remarkable manner. Rom. xi. 22. The harvest and the vintage go together: at the same time that the earth is reaped, and God's elect are gathered into the garner of God, 'the angel that has power over fire thrusts in his sickle and gathers the cluster of the vine of the earth, and casts into the great winepress of the wrath of God,' Rev. xiv. at the latter end. So it is foretold that at the beginning of the glorious times of the Christian church, at the same time that 'the hand of the Lord is known, towards his servants, so shall his indignation towards his enemies,' Isa. lxvi. 14. So when the glorious morning shall appear, wherein 'the Sun of Righteousness shall arise to the elect, with healing in his wings, the day shall burn as an oven to the wicked,' Mal. iv. 1, 2, 3.

There is no time like such a time, for the increase of guilt, and treasuring up wrath, and desperate hardening of the heart if men stand it out; which is the most awful judgment and fruit of divine wrath, that can be inflicted on any mortal. So that a time of great grace and pouring out of the Spirit, and the fruits of divine mercy, is evermore also, a time of great outpouring of something else, viz. Divine vengeance on those that neglect and misimprove such a season.

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But above all others whatsoever, does it concern us that are ministers, to see to it that we are partakers of this work, or that we have experienced of the saving operations of the same spirit, that is now poured out on the land. How sorrowful and melancholy is the case when it is otherwise!

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I think there is a great deal of reason, from the Scripture, to conclude that no sort of men in the world, will be so low in hell as ungodly ministers; every thing that is spoken of in Scripture, as that which aggravates guilt, and heightens divine wrath, meets in them; however some particular persons, of other sorts, may be more guilty than some of these.

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Ministers at this day in a special manner should act as fellow-helpers, in their great work. It should be seen that they are animated and engaged, and exert themselves with one heart and soul, and with united strength, to promote the present glorious revival of religion: And to that end should often meet together, and act in concert.

He says that ministers should be specially careful in not weakening each others hands in a time like this; and that they have also great need of zeal and resolution.

The influence and power of these things to bring to pass great effects, is greater than can well be imagined. A man with but ordinary capacity will do more with them, than one of ten times the parts and learning without them. More may be done with them, in a few days, or at least weeks, than can be done without them in many years.

Speaking of what laymen should do, he says:—

As particularly great men, or men that are high in honor and influence. How much might such do, to encourage religion and open the way for it to have free course and bear down all opposition, if they were but inclined? There is commonly an unhappy shyness, in great men, with respect to religion as though they were ashamed of it or at least ashamed to do very much at it; whereby they dishonor, and doubtless greatly provoke the King of kings, and very much wound religion among the common people. They are careful of their honor, and seem to be afraid of appearing openly forward and zealous in religion, as though it were what would debase their character and expose them to contempt. But in this day of bringing up the ark, they ought to be like David, that great king of Israel, who *made himself vile* before the ark; and as he was the highest in honor and dignity, among God's people, so thought it became him to appear foremost in the zeal and activity he manifested on that occasion; thereby animating and encouraging the whole congregation to praise the Lord, and rejoice before him with all their might; and though it diminished him in the eyes of scoffing Michal, yet it did not at all abate the honor and esteem of the congregregation of Israel, but advanced it; as appears by 2 Sam. vi. 22.

Rich men have a talent in their hands, in the disposal and improvement of which, they might very much promote such a work as this, if they were so disposed. They are far beyond others under advantage to do good, and lay up for themselves treasures in heaven. What a thousand pities is it, for want of a heart, they commonly have no share at all there, but heaven is peopled mostly with the poor of this world? One would think that our rich men that call themselves Christians, might devise some notable things, to do with their money, to advance the kingdom of their professed Redeemer, and the prosperity of the souls of men, at this time of such etraordinary advantage for it. It seems to me, that in this age, most of us, have but very narrow penurious notions of Christianity, as it respects our use and disposal of our temporal goods.

The days are coming, spoken of in Scripture, and I believe not very far off, when the sons of 'Zion shall come from far, bringing their silver and their gold with them, unto the name of the Lord their God, and to the holy one of Israel;' and when the merchants of the earth shall trade for Christ, more than for themselves, and their merchandize and hire shall be holiness to the Lord, and shall not be treasured, or laid up for posterity, but shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing; and when 'the ships of Tarshish shall bring' the wealth of the distant parts of the earth, 'to the place of his feet glorious; and the abundance of the sea shall be converted to the use of God's church, and she shall suck the milk of the Gentiles, and suck the breasts of kings. The days are coming, when the great and rich men of the world 'shall bring their honor and glory into the church,' and shall as it were, strip themselves, to spread their garments under Christ's feet, as he enters triumphantly into Jerusalem, and when those that will not do so shall have no glory, and their silver and gold shall be cankered, and their garments moth-eaten; for the saints shall then inherit the earth, and they shall reign on earth, and those that honor God he will honor, and those that despise him shall be lightly esteemed.

If some of our rich men would give one quarter of their estates to promote this work, they would act a little as if they were designed for the kingdom of heaven, and a little as rich men will act by and by, that shall be partakers of the spiritual wealth and glories of that kingdom.

In the January number of the London Missionary Register, are some extended extracts from a work lately published, entitled "The Advancement of Society in Knowledge and Religion," from which we make the following selections.—*Ch. Watch.*

The author divides the world into four moral quarters; Christendom, the Mahomedan countries, South-eastern Asia, and Central Africa.

CHRISTENDOM.

Christendom naturally divides itself, into the Protestant States, the Roman Catholic, and those of the Greek Church.

Protestants.—Of the three divisions of Christendom, the Protestants alone can be extensively and actively useful; and the others must be operated upon, rather than be the instruments of conveying good to others. Even of the Protestant states, few are sufficient to supply their own wants: and the burden rests chiefly on Britain, of setting every enterprise in motion, and of carrying it onward to perfection, for the conversion of the world.

The United States of America, present themselves as the country, which, next to Britain, and indeed the only one along with Britain, has the most ample resources to spread the knowldge of the truth over different countries; and which, in its rapidly increasing greatness, will find aids and supplies, larger than have yet been possessed by any Empire, for benefitting mankind—Even now, in the infancy of their origin, their vessels touch on every coast, their inhabitants sojourn in every country; and even without their intentional efforts, Religion grows with their growth, and strengthens with their strength; they carry their altars with them into the wilderness; and through them, civilization and christianity will flow on with an ever enlarging stream till they cover the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a passage to the shores of Eastern Asia; till both the old and the new world are united, and flourish beneath the same arts and the same religion. The British language and line is spreading over America, and has taken root in Africa and Asia; and is doubtless destined by Providence, to spread far and wide the blessings which He has confined to Britain, not for her own use only, but as a sacred deposit for the world.

On the Continent of Europe, the decayed embers of the Protestant churches will be soonest kindled into a flame; and by recalling them to their first faith, and first fire, bands of missionaries might be raised and trained up, renewing the days of the preaching of Luther and the early reformers, the cause of truth would gain ground on every side, and the Mystical Babylon tremble to its foundations. Europe naturally divides itself into the North and South; and two great nations, France and Germany, afford the best inlets, and supply the fittest laborers, for further advancement. France has always taken the lead among the nations of the south of Europe; who, like it, formed of iron and clay, are of mixed Roman Catholic and Gothic descent; speaking kindred corruptions of the same great language; and retaining in their writings as in their monuments, some broken fragments of the Roman policy and civilization. To the north of the Rhine, the genius of Germany predominates; her philosophers, her orators and her poets, are admired and imitated: she has imbued the literature of the north with her own coloring: and her language takes the place of French, as the common medium among foreigners of the middle rank; should a great revival of religion take place in Germany, it would not only spread as at the reformation, through the kindred nations, the Danes, the Norwegians, and Swedes, but find its way thro' Poland and Russia: and perpetuate the impulse throughout the extremities of the north.

Roman Catholics.—The Catholic church is wasting away by a slow though certain decay. When the cause ceases, the effect must cease: and, as the ignorance is dissipated, and the political circumstances which gave it support are undermined, the whole edifice of tyranny and superstition must fall to the ground. Even in countries most shrouded from the light, Spain and Portugal, liberal principles prevail in that class, which, at length gives the tone to all other, the young, the intelligent and the active. The Church of Rome has the whole tide of modern opinion directed against it, and has nothing to resist it but passive ignorance or blindfold fury; and the precarious aid which it receives from the monarchs of Europe, who themselves are struggling against the stream, which unless they act more wisely must sooner or later overwhelm them. Fortunately for Popery, and unfortunately for mankind, there is no Luther, whose voice might awaken the slumbers, or produce that reform, by reason and appeal to Scripture, which otherwise, will be produced by the political storms about to desolate Europe; if force is the only remedy which Popes and Kings continue to apply to that increasing desire of melioration, which is deeply seated in the hearts of men, and is imperiously urged by the changes in human affairs, and by the developement of society. It were to be wished that some men of great talents on the continent would devote themselves to the work of exposing in their full extent, the horrors of that false church, which has filled Europe with martyrs; so that the earth might no more cover her slain, but that the cry of blood might rise to heaven for deliverance.

Greek Church.—The Greek Church, which partakes of the same corruptions with the Romish, has more the excuse of ignorance, and is more open to improvement. The Bible once had free course throughout the vast dominions of the emperor of Russia, and education is encouraged by a monarch, who has not much to dread, for some ages from the civilization of his subjects; while Greece, when politically free and independent, may aspire to higher liberty than she dreams of at present; may shake off the fetters of superstition, as well of slavery; and break to pieces, that worse than spiritual yoke, whose iron enters the soul.

REV. MR. EDWARDS' SPEECH,

At the Anniversary of the American Tract Society, [*concluded.*]

This Society may, with the blessing of God, print and circulate at least 1,000,000 of Tracts in a year. It may establish Depositories in every country of every state in the Union. It may form Auxiliary Societies around every Depository, and soon put millions into circulation.

Suppose, upon an average, there are twenty counties in a state, but little more than one third the number in the state of New York, and a Depository in the centre of each county; that around each Depository are ten Tract Societies, embracing only twenty-five individuals each; and that each of these individuals circulates only 100 Tracts in a year. This would put in circulation 12,000,000 of Tracts, equal to one for every man, woman and child in the country, and if, in this distant world, and while looking through a glass darkly, we may see distinctly the reading of one Tract connected with the hopeful conversion of eight persons, and another of forty, and another of one hundred; what may we not hope to see, in the light of eternity, from the reading of 12,000,000, which this Society in ten years, perhaps in five years, may put in circulation. An amazing price sir, is put into the hands of this Society, and if improved, will, through grace, be instrumental in preparing multitudes for glory.

"No doubt," says one, "they may be exceedingly useful; but to circulate so many will *cost too much*." How much then will it cost? $10,000 will put in circulation more than 1,000,000 Tracts, of ten pages each; or of four pages, more than 2,500,000; equal to one for every family in the country. And if the expense were borne by every family, it would be for each, less than one half cent in a year, and the avails of these, if sold at cost, may put in circulation as many more, and the avails of those, as many more, and so on down to the end of the world. Is this too much for the purpose of putting in circulation 2,500,000 Tracts; 6000 of which may be furnished for $20, and one of which in more than twenty cases, been the means of the hopeful conversion of a soul worth a million of worlds? Ten times this sum has been expended, in this country upon a single horse-race. A million of dollars can be raised, in a single city or town, at almost any time, for a single manufactory, $7,000,000 can be raised, in a single state, for a canal.

"This," says one, "is a great and noble object. It promotes improvements; opens communication, and facilitates intercourse between one part of the country and another." I acknowledge it is a great and a noble object. And is there nothing great, nothing noble in the everlasting improvement of 12,000,000 minds? in showing a path, and facilitating their progress on their way to glory, and onward, from glory to glory, to everlasting ages? More than 3,000 times what it would cost to put in circulation annually a million of Tracts, is expended in this country, every year, for a single article not of living, but of dying; an article which costs the country annually 10,000 lives, and renders utterly wretched 200,000 more. Let us not hesitate a moment about the expense of putting in circulation annually one or two millions of Tracts; but raise the money and expend it most cheerfully for the Lord of hosts.

But can the money be raised? I answer, it can. I know the individual who once asked a poor man, if he would not give something to make his minister a life member of the Tract Society; and he answered, "Yes I will give a dollar; for one of these Tracts has saved me from ruin." I know the individual who has worked for one dollar a week, and worked hard too, for nearly 20 years, who, on hearing the effects of a Tract, said, without being asked, I will give $20 to print it and to keep it in perpetual circulation; for I have no doubt that it has been the means of saving multitudes. I know the individual who, when asked by an agent of the Tract Society to give something, said, "Who sent you here?" He answered, "The Lord, I trust." "Well," said the person, "I believe he did; for I have had $20 laid up a long time for the Tract Society, and have been waiting for some one to come and take it." *Money can be raised.* I know the individual who has raised enough in a year to circulate half a million of Tracts. With suitable efforts we can circulate a million or two millions in a year, and increase the amount every year, for twenty years to come.

But is it asked, "Will this be needful?—Will not the country be more than supplied?" To this, I answer, the country can never be supplied, till half the families have a single copy of at least half the Tracts. And it would be exceedingly useful, if every family of children could have access to a set of the whole. No books except the Bible, would be more likely to promote their salvation. I know the man who, when a boy, had access to a set of Tracts, and became interested in reading them, and impressions were fastened upon his mind, that will never be effaced, and the effect of his conversion is already felt thro' this land.

I know a man, who, when a boy, had access to similar Tracts, whose mind was arrested, whose heart was softened, and hopefully renewed, through their instrumentality; and I was going to say, all Africa will one day bless God for his conversion. But I see him rise upwards leaving this revolted world, and taking possession of that "rest which remains for the people of God." Lately, he was here. I saw him go from place to place, pleading the cause of Africa, taking her sons and her daughters, and gathering them into a church of Christ. I saw the big tear, trickle down the sable cheeks, as they experienced his kindness; I saw him collect the furniture of their communion table, gather for them a church library, obtain a printing press, and go with his little flock, embracing all the elements of a civilized and Christian community, and plant them with their brethren, in the land of their fathers. I heard Africa begin to sing; when the Lord had need of him, and he winged his way to glory. But his mantle will fall, his prayers be answered, and all Africa will yet bless God for his conversion.

I know the man Sir, who when a boy, through the kindness of a relative, had access to a parcel of Tracts; the very same which you are now publishing and circulating; and he was led to think of the kindness of Christ; to feel his obligations to him, and resolve in His strength, that he would henceforward "live not unto himself, but unto him that died for him and rose again." And he has ever since been experiencing that "it is more blessed to give, than to receive." Numerous destitute settlements, all along our frontiers, the savages in our Western wilderness, the Pagans in the Islands of the seas and throughout Asia, will one day bless God for his conversion.

With such Tracts as these, sir, producing such effects, our country can never be considered as supplied till at least half the families have one of at least half the tracts. But to do this, when the series amounts to only 200, if we circulate 1,000,000 a year, would take one hundred years; even should the number of families, in that time, not increase. But it probably will increase threefold. And a set of Tracts will not last a family, upon an average, more than 30 years. Of conrse this rate of circulation will never supply them.

We must do vastly more than circulate 1,000,000 in a year, in order to supply our own country. Nor is our own country the only spot, which we ought to supply with tracts. The Canadas, Mexico, and all South America are calling upon us to help them; 5,000 will soon be able to read among our Western Indians, 10,000 at the Sandwich Islands, and 10, 000,000 can read now, in countries around the Mediteranean. Said a gentleman, who visited those countries, to men who, before he left home, had furnished him with Tracts for distribution, "I thank you, Gentlemen, a thousand times, for the Tracts. I had been told that it was of no use to think of offering Tracts to Italians, Greeks, Portugues, and Spaniards; they would not read them. But, Gentlemen. I know better. You have no idea how welcome the Tracts were, in all the ports at which we touched, around the Mediterranean. The people ran after me in the streets, and pulled me into their houses, in order to obtain them; and that too after I had distributed all that I had, I could hardly pacify them by telling them that, when I came again, I would bring them more." The American Board for Foreign Missions have a printing press at Malta, A hopefully pious

young printer, acquainted with several languages, a member of the church to which I have the happiness to minister. and a brother of your corresponding Secretary Tracts, as cheap as they can be furnished in this country, may be printed in Greek, and Italian, and French, and Arabic, and American and, extended to 10,000,000 people, multitudes of whom are almost entirely destitute of the means of grace. $1000 may put in circulation 100,000 Tracts of 10 pages each, or of four pages 250,000 which, if read each, would speak to 1,000,000 of people. Here then is a way in which men may, from love to Christ and to souls through the medium of this Society, employ property in a manner, which, while it does not make them poor, will make many rich, and secure an inheritance incorruptible, undefiled, and that fadeth not away.

Thousands and thousands are now perishing for want of Tracts on the Island of Ceylon. We visit, said a missionary, "from two to eight families in a day, sometimes we take long journeys, and are out six or eight days. At such times, we take a number of boys from the schools, and we exceedingly need Tracts, as we pass from village to village where the Gosple was never preached, we find hundreds, who can, and would read, had we Bibles, or Tracts to give them. But alas! We have none: no Bible, no Tract to show the poor heathen how to flee from the wrath to come. Oh that we could get a supply printed. into how many villages might the Gospel be sent by means of a tract; and how many souls, by a single Tract, might be saved from endless misery."

And shall the missionary, who has left his father's house, his native land, and gone 13,000 miles to tell the dying Pagans of a Saviour, cry in the ears of a thousand Churches, abounding with wealth, O that we could get a supply of Tracts printed. Into how many villages might the Gospel be sent by means of Tracts, and how many souls might be saved by a single Tract from endless misery—and yet cry in vain? Let those churches answer.

At Bombay is a printing press, in the midst of a population speaking the same tongue, of 11,000,000 of people; nearly all of whom are destitute of the gospel, and among whom Tracts might be circulated to the utmost advantage. A strong feeling of doubt and uncertainty exists in the minds of multitudes throughout that country with regard to their own religion. Numbers have come to the conclusion, that it is false. Multitudes are halting between two opinions, and all are becoming impressed with the expectation that a great change is approaching. In this state they greatly need Tracts, and many strongly desire them. Individuals have come 20 miles and in, some cases 30 and 40 miles, to obtain a Tract. And, writes a missionary, Tracts may be printed at Bombay as cheap as in America; and in no part of the world can they be distributed to greater advantage. Many of the people would be likely to receive more instruction from a little Tract, which they could read in 5 minutes, than from the whole of the New Testament; because they would be so much more likely to read it."

Writes another missionary, "The distribution of Tracts is the only possible way in which we can exhibit any portion of the gospel to vast multitudes in India. Preachers of the gospel, cannot be obtained. We must print and circulate tracts, or millions and millions of the present and future generations must go down without the gospel, in unbroken succession to the grave."

And these millions, Mr. President, exceedingly need Tracts; for they are exceedingly wretched, even for this life. A man who has resided among them 20 years, for the purpose of investigating their spiritual condition, told me, that he knew of a numerous class, with whom it was an article of religion, not to suffer a single female child to live. One of them, however, on the birth of a daughter, being overcome by natural affection, resolved to preserve her. He secreted her, and intended, unknown to his countrymen, to preserve her to mature years. He succeeded without its being known, till she was, I think, 7 years old. Then it became known that he had in his house a daughter. And being abroad one day, he was so overcome with the scoffs of his countrymen and with the obloquy which they cast upon him; that he returned, and with an axe hewed her in pieces. And not only are they miserable in this life, but in death. A Hindoo of a thoughtful reflecting turn of mind, but devoted to idolatry, lay on his death bed. As he saw himself about to plunge into that boundless unknown, he cried out, 'What will become of me?' "O," said a Bramun who stood by, "You will inhabit another body." "And where," said he, shall I go then?" "Into another." "And where then?" "Into another, and so on, through thousands of millions."—Darting across this whole period, as though it were but an instant, he cried, "Where shall I go then?" And Paganism could not answer. And he died agonizing under the inquiry, "Where shall I go last of all?"

Another Hindoo lay on his death bed; he however had seen a religious tract, and had read it. It had led him to religious teachers and to Christ. His friend, hearing of his sickness, came to see him, and found him in the last stage of disease, and as he bore up his languishing head, watching to see him breathe his last, the dying man broke out in ecstacy, "Sing, brother, sing." "What said he, "shall I sing?" "Salvation," said he; "salvation by the death of Jesus," and winged his way to bow with summoned millions before the throne.

Let us send Tracts to those sinners, and to all other sinners on the globe; Tracts blazing with the effulgence of the truths which God has revealed, in the aspect and connexion in which he has revealed them, and attended, in answer to the prayers of God's people, by the Holy Ghost sent down from heaven; and multitudes out of every nation, and kindred, and people, and tongue, will assemble on Mount Zion, and open an everlasting anthem unto Him that loved us, and washed us from our sins in his blood; and every holy creature in the universe will cry, unto him be glory for ever and ever.

Religious Intelligence.

AMERICAN SUNDAY SCHOOL UNION.

The second anniversary of this society was celebrated on Tuesday evening of the 29th ult. in the First Presbyterian Church in Philadelphia. At an early hour, says the Philadelphia Gazette, this spacious house was thronged, and hundreds were unable to obtain admittance. The chair was taken by Alexander Henry, Esq. President, and the meeting opened with prayer by the Rev. Dr. I. Lawrie, of Washington city.

From the report it appears that there are now connected with the Society 400 Auxiliaries, 2131 schools, 19,298 Teachers, and 135,074 scholars. Since the last anniversary 468 Teachers and 5 32 scholars have become hopefully pious. The increase of scholars during the past year is 423,77—Estimating the number of Sabbath scholars not connected with the Union at 44296 there are in the United States, about 180,000, and the grand total of Sabbath Scholars in the world, is about 1,080,000.

Of the American Sunday School Magazine 1500 copies are circulated, and of the Youth's Friend, 10,000. Besides these periodical works there have been published by the Board during the past year 46000 Tracts—5296 decalogues—14000 Catechisms—9000 Spelling books—18500 Hymn books—2000 Appendix to do.—11000 Alphabetical cards—8500 Catalogues—4000 Adult Spelling books—2250 Primers—3000 copies of the first annual report and a sufficient number of Reward books, tickets and other publications to make a grand total of 904,043. The Society's stereotype plates have increased, from 1000 pages to 3181, and the number of depositories from 7 to 47 during the past year. Since the last anniversary a commitee of Missions has been organized by the board and 31 Missionaries have been employed by the Society.

AMERICAN COLONIZATION SOCIETY.

We have been requested to publish the following address of the Board of Managers of the Colonization Society. To Christian churches, the appeal here made, will find its way without additional argument, and we trust it will in no case prove ineffectual.

[ADDRESS.]

The Managers of the American Colonization Society are now, through the good Providence of God, justified in addressing the public, not with the diffidence of mere experimentalists, but with the confidence of successful labourers in a cause unspeakably interesting to our own country, and fraught with imperishable blessings for another. They announce with satisfaction, equalled only by their gratitude, that the Colony at Liberia exhibits an importance and promise exceeding the predictions of its most enthusiastic friends. That it opens before every freeman of colour a field of honourable enterprise, for political privileges, and for social enjoyment; that it offers to the American statesman the only method perhaps of securing permanent prosperity to our country; and to the Christian, of imparting to the population of Africa his perfect and sublime religion. Impelled by a deep sense of duty, and animated by the encouragement of Heaven, the Board beg leave to invite their countrymen, universally, to the energetic prosecution of this magnanimous work. It merits, they believe, the approbation of all, and demands the patronage of the nation.—Such is now the extent of the operations of this Society, and such the magnitude of its interests, that the same annual amount of funds heretofore received, will, in future, prove inadequate to the management of the one, or security of the other. But as the practicableness of its plans has been demonstrated, as their utility appears certain, as their necessity is daily becoming more imperious, the Board trust that hesitation will yield to confidence, and languid approvers come forth to aid the cause with resolute purposes and generous hearts.—Nor can the Managers doubt that when age shall contribute its counsel and youth its vigour; when female benevolence shall be excited, and the impressive devotions and eloquence of the ministry be enlisted for its success, an illustrious triumph will attend this cause—a triumph honourable to our citizens, felicitous to Africa, and glorious to God. To accomplish such a union of sentiment and action, the Board appeal to the churches in the United States, and most respectfully, yet earnestly, invite their co-operation. May they be allowed to suggest to the ministers and members of these churches, that no possible measure occurs to them, as more desirable, than a religious celebration of the Anniversary of our Independence, when the views and hopes of this institution might most appropriately be displayed before the American people, and their donations be solicited to give them fulfilment. Should celebrations of a different character prevent, in many places, such a religious service, it might be performed, perhaps, with no less advantage, on the Sunday immediately preceding or succeeding that day. From the charities of this occasion, was a large proportion of the funds of the Society derived the last year, though the whole amount was inconsiderable, compared with that which cannot fail to be realized by the unanimous adoption of the measure. *The Board appeal with confidence to the Rev. Clergy.* The several ecclesiastical bodies will, they hope, *make this plan their own, and send it forth to the Churches under the seal of their unqualified approbation.*

By order of the Board,
R. R. GURLEY, Res. Agent.

☞ Editors friendly to the objects of the American Colonization Society, are very respectfully invited to insert the above in their papers.

INTERESTING INTERVIEW.

We have had frequent occasion to mention the churches of Syrian Christians, established in the provinces of Malabar and Travancore in the S. W. part of Hindoostan. These churches it will be recollected, were planted at a very early period of the Christian era, and were regularly supplied with bishops by the patriarch of Antioch from the beginning of the 3d century, till they were invaded by the Portuguese in the begining of the 16th century. After that period, their intercourse with the mother church, and with all other Christians appears to have ceased, and their very existence was almost forgotten, until 1806, when they were visited by Dr. Buchanan, who took a deep interest in their welfare, and published an account of them in his Christian Researches, since which much has been done to improve their condition. Very recently the intercourse with Syria has been revived, and the Patriarch at Antioch last summer sent a Bishop on a mission to these churches. He arrived at Bombay in August last, at a time when the English Bishop of Calcutta happened to be on a visit to the same city. The following notice of their interview is from a Bombay paper.—*N. Y. Obs*

A very interesting occurrenc took place at St. Thomas's Church Bombay, in August last; such as probably was never before witnessed in any church of our establishment. The Syrian Metropolite, Mar Athanasius, who has lately arrived in Bombay, and is proceeding on a mission to the Syrian Church at Travancore from the Patriarch of Antioch, in the course of last week waited on the Bishop of Calcutta, and on Sunday morning attended divine service at St. Thomas's. The Metropolite remaining after the Sermon to receive the Sacrament, the Lord Bishop conducted him within the rails of the altar, to his own chair; and afterward administred the Communion to him, together with the Clergy and the Syrian Priest in attendance. It was not a little gratifying to witness this friendly and brotherly union of the head of our own church with the representative of one so venerable for its antiquity.

New York S. S. Union.—The meeting of the New York Sunday School Union, recently held, was the tenth anniversary of the institution. The children assembled on the occasion amounted to between *five and six thousand.* They were first assembled in the Park, were arranged in companies, and walked in procession, accompanied by the superintendents and teachers, and preceded by the President of the Society and other officers &c. to Castle Garden. This is represented to be a spacious amphitheatre, capable of holding from 15 to 20,000 people, and on this interesting occasion it was nearly filled.—The exercises consisted of a prayer, singing, and several addresses. The meeting was held in the evening for transacting the business of the Society. It is already ascertained that since the establishment of of sabbath Schools in the city of New York, 282 teachers while instructing others, have by this very means, been themselves taught of the Spirit. Forty-six of them together with 13 scholars have become pious during the last year, and of the teachers 43 have left their employment in these schools to devote themselves to the service of their master in the Gospel ministry.

From the Columbian Star.

LETTER EROM INDIA.

We have seen a letter from the Rev. Mr. Wade, one of our missionaries to Burmah, to the Rev. Dr. Staughton, President of the Board of Managers, dated "Chitipore, January 5, 1826." The health of the family, consisting of Messrs. Wade and Boardman, and their wives, was good. They were closely occupied in acquiring the Burman language, with the hope that hostilities would soon cease, and they be permittted to return to the field of their labours Mr. Hough had gone to Rangoon. Nothing new had been learned concerning Dr. Judson and his companions at Ava. Should the new treaty be ratified by the Burman emperor facilities for communication will soon be enjoyed, and we may reasonably expect intelligence concerning their condition.

From the Columbian Star.

REV. LOTT CAREY, LIBERIA.

Testimonies pour in from every quarter, to the ability, integrity, zeal, and worth of the Rev. Lott Carey. His great utility in the Colony has been abundantly demonstrated; and he is about to visit our shores, we hope he will be received with liberal cordiality, and sent back, richly supplied with the generous donations of Christian beneficence. We understand that a respectable Committee, in and about Richmond, has been appointed by the Board of Managers, to superintend the concerns of this Mission.

The Rev. Mr. Cornelius of Salem, in the course of a powerful and learned discourse, at the Old South, the last Sabbath, observed that it had been ascertained that twelve hundred young gentleman were preparing for the profession of medicine, six hundred for law, and five hundred for the ministry, the last year, in the U. States.—*Boston pap.*

Western Reserve College.—On Wednesday, the 26th of April, was laid the Corner Stone of the first edifice of the Western Reserve College, Hudson, Ohio. The day was favorable and the concourse of the people was large. The Masonic Lodges in Hudson and the village of Middlebury, aided by members of other Lodges in the vicinity, assisted on the occasion.

A new mission school has been opened in the Cherokee nation, under the direction of Rev. F. A. Owen, containing 20 scholars.

SOUTH CAROLINA BRANCH OF THE AMERICAN TRACT SOCIETY.

At the Anniversary of this Society held on the 10th April, the following resolution was adopted:

"Resolved,—That this meeting rejoice with more than ordinary feelings of gratitude towards God, and of good will towards men, in view of the recent establishment of the 'American Tract Society,' and regard our connexion with that Institution, as a Branch, to be a circumstance eminently calculated to increase our prosperity, and enhance our usefulness."

Four gentlemen addressed the meeting, and a deep interest in the objects of the Society, appeared to be excited.

Revivals.

The state of things is still very encouraging in this village. There is constant evidence to believe that the Lord has not left us; and may we not hope, that for the honour of his name, he will yet appear in such a manner as to disappoint all the expectations of his enemies, and "turn the counsels" of the ungodly into "foolishness"? The present is a time of awful interest among us. It calls for special watchfulness, and peculiar fervency in prayer; and words must fail to tell the weight of responsibility which now rests upon the friends of the cause.

A revival has commenced in the village of Clinton, under circumstances which lead us to hope that the work will become powerful and extensive. Will not every Christian desire that the College may participate in the blessing?

A postscript to a letter received last week from Canandaigua, states that the good work there is still in progress.

The work is still advancing in the town of Homer, and in Litchfield, Herkimer co.

The latest dates from Dartmouth College, mention, that no less than fifty students and one hundred villagers are rejoicing in hope.

REVIVALS.—We have seen a letter from Hanover, which states that during a short period the revival at Dartmouth College seemed to be in a great measure suspended. After this suspense, however, Christians arose with new life and animation, and the work assumed an appearance more favorable, if possible, than at any previous period. It is now estimated, as we are informed from various sources, that over 50 students, and a still larger number among the inhabitants are hopeful subjects of the work.

In Haverhill, Orford and Lebanon appearances are becoming more and more favorable. In Hebron also, we are informed, the attention is such as to excite, in some measure, the hopes of Christians. In Keene, likewise, as stated in the N. E. Observer, there are very encouraging prospect of a revival. In some other places in this state the hopes of Christians are begining to revive. Indeed such are the indications of good concerning us, that we cannot but indulge the pleasing hope that New-Hampshire will ere long participate largely in the glorious showers of divine grace which God is pouring upon our country.

[*N. H. Rep.*

Fron a corespondent we learn that there is religious attention at Wethersfield, and that one hundred have attended a meeting for incuiry. We have also heard of one or two other towns in this State, not mentioned hitherto, in which are favourable indications, as respects religious feeling.

[*Conn. Obs.*

The Church at Cold Springs, (Cape May, New Jersey.)

We some months since, noticed briefly the revival in the Presbyterian church at Cold Springs, under the ministry of the Rev. Mr. Parker. We have been informed, that the work of grace there still continues. Fifty have been already added to the church, and many more are still inquiring for the way of life. Among the number of converts who have "put on the Lord Christ," are two aged men, one 76 and the other 81 years of age, and nine Sabbath School teachers. Mr. P. commenced his ministry on the second Sabbath of August last in a region uncommonly sterile in the things of religion. The congregation to which he ministers, consists of about 600 souls. There are now three Sabbath Schools, containing about 260 children; some of these are comparatively but babes and sucklings, out of whose mouths God has perfected praise. There are besides five prayer meetings, conducted statedly once a week by "devout and honorable women," whose alms and prayers come up continually as a memorial before the throne of grace.—*Philadelphian.*

Elkton, Ky.—From the Baptist Recroder we learn that in Elkton, Ky, there has lately been a revival of religion and that about one hundred and ten have been baptized. Some have joined other denominations and others have been prevented from following the Lord in his ordinances by parental authority.

WESTERN RECORDER.

UTICA: TUESDAY, JUNE 6, 1826.

"The same exertions would always produce the same results."

So says the caviller about the means that are made use of in revivals of religion. But what if we should grant his assertion to be true?—Would this go to establish the truth of his inferences? Certainly it would not: and the reason is, that he takes but a partial view of the subject.

It is true that the Great Being who is the same, yesterday, to-day and forever, will always condescend to bless the *right use* of those means which are of his own appointment. He will always hear and answer the united supplications of his people when they are offered in faith, and with reference to his own glory.—Prayer, too, will necessarily lead Christians to greater faithfulness in other things. It will lead them to "speak often one to another;"—and to teach transgressors the ways of righteousness. The Psalmist says, "Restore unto me the joys of thy salvation, and *uphold* me with *thy spirit; then will I teach transgressors thy ways*, and *sinners shall be converted* unto thee.

But here lies the difficulty—Not only individuals, but a whole church are often sunk into the soundest slumberings; and while they continue thus, few if any sinners among them are converted. Prayers and exhortations do not then draw down the blessing. Christian intercourse is then comparatively cold and languid, and sinners are not found to give heed to what is said to them, either in private conversation or from the pulpit.

Now, if in the midst of such a state of things, the mere externals of religion could be so modified as to be calculated upon for the promotion of revivals, then the caviller would be in some respects entitled to his inferences. But the case is far otherwise as has been demonstrated by universal experiment. The truth is, that when Christians are thus asleep, it requires more than energy to rouse them. A very Apollos would fail in this matter, unless his preaching were attended with the special energies of the Spirit. The conversations and the prayers of Christians, under such circumstances, will be scarcely more available, than the chatterings of the dreamer at midnight; and the most eloquent appeals from the pulpit will fall upon the ear as powerless, as if they had been really intended to convey no meaning.

Nor is this all. A church which is in some measure convinced of its slumberings will often as a body, continue to sleep on, for a great length of time. Here and there an individual will rouse up, and faintly call upon others to awaken: but his call for the most part is scarcely heard. Soon he gets discouraged. His eyes grow heavy, and he sinks again to his rest. So true is this representation, that the times when the members of a church were generally found to awaken, have hitherto been "few and far between:" and the precious ingathering of souls, like the natural harvest, has been but of short duration. These are facts. They do no credit to the Christian character: and far be it from us to palliate the fault of him that sleepeth. Yet they *are facts*; and every one may see from this exhibition of them, that revivals are not the work of man.

If Christians through the remaining imperfections of their nature, are so generally liable to slumber upon their post, what human arm is there, which can awaken them? Sinners cannot; for they are dead—some of them are "twice dead and plucked up by the roots."—Evil spirits would not do it if they could; for it is contrary to their nature. Angels have not the power to do it. None but the Almighty has ever produced a revival of pure religion; and no arm but his, will ever be equal to the task. Unless the Spirit descend from on high, the vineyard shall continue to languish and the labourers to toil in vain. Unless the spirit of self-abasement and deep-toned supplication pervades the churches; sinners will in general turn a deaf ear to every denunciation from the pulpit, and continue to reject the gospel offers of mercy, though pressed upon them, in the house, in the field, or by the way-side. Here and there, as if by exception to a general rule, an individual will be converted: but sinners will never be seen flocking in multitudes to the standard of Christ, until individuals of his own family are waiting upon him in numbers for the blessing: and are in some measure prepared to receive it. And if this is so: then let those beware who are cavilling in such a time as this. Let them see to it, that they do not prove at last to have been arrant traitors to the cause. Christians are indeed greatly to blame for their slumberings; and they will doubtless see and acknowledge their fault at the bar of God: but if the righteous *scarcely* are saved; then where shall the ungodly and the sinner appear? If the active friends of revivals are so liable to sink into supineness, and are at best but unprofitable servants; where shall those appear who are the declared enemies of the cause—who hesitate not, to speak stout words against the Almighty; to call his work a delusion, and ascribe to a fellow worm, the glory which he claims for Himself; and "will not give to another."

We give the remainder of Mr. Edwards' speech before the American Tract Society today. His thoughts are just, and his sentiments are in good keeping by the side of his illustrious namesake, which appears in a preceding column.

While we think of it, the Editor of the Register has availed himself of an interesting an-

ecdote which was related a few days since by one of the speakers at a meeting of the Utica Auxiliary Tract Society. The whole speech was peculiarly animated and impressive; but when the meeting were told that a wicked law-student in the state of New-York, was converted from the error of his ways by the perusal of one little tract—that he closed his law books and exchanged his pursuit for that of the ministry, and intimated that the speaker himself was the individual alluded to—an impulse was given to feelings of those that heard him, which will not soon be forgotten.

But Utica has seen other evidence of the utility of tracts. As two gentlemen were walking together a few days ago in a neglected part of the village, on some errand of mercy, they met with a poor woman, who, to all human appearance, had been brought into the liberty of the gospel, through the instrumentality of a tract which had lately been put into her hands by a benevolent female.—A backslider who had gone far from the ways of righteousness, was so smitten by the perusal of a tract put into his hands by a little girl a few weeks since, as to build again the family altar, and to begin immediately the work of reformation. How many instances of a similar nature have taken place, shall be known on that day when the secrets of all hearts shall be revealed.

Religious celebration of the 4th of July.—We wish it were in our power to call the attention of the religious community very *strongly* to this subject. The circumstance that the ensuing anniversary makes the period of half a century in our national existence, will doubtless lead to much parade and speech-making, and drinking, and gambling, and fighting throughout the nation. Shall all this be done, and Christians remain idle spectators? Or shall they not rather repair to the temple of the living God, and bring an appropriate thank-offering with them, to the author of all their mercies? So far as we can learn from the religious newspapers, the latter will be more extensively done than it has been at any former period. Religious celebrations are peculiarly appropriate at such a time, and the cause of injured Africa, too, we hope will not be forgotten.

We have not yet received our June number of the Missionary Herald, and the interesting character of the extracts, which some of the New York papers have made from it leads us to regret the circumstance. It seems that the attention to religion at Lahaina of the Sandwich Islands increases. The accounts are more encouraging than any thing we have yet seen, and we hope next week to present them in detail to our readers.

It appears also, that death has made some inroads in the mission families at Ceylon. Miss Woodward died of consumption on the 24th November last. She died at Tillipally. Three days after her death, two children died suddenly of the cholera—the one was Harriet Maria, eldest daughter of Mr. & Mrs. Winslow, and the other Sarah Jane, eldest daughter of Mr. and Mrs. Spaulding. Both gave evidence of piety. Mrs. Winslow had been laboring under a liver complaint and had sailed with her husband for Calcutta before the death of her daughter. Her own health, by the latest dates had somewhat improved.

Rev. Eli Smith has sailed from Boston, as Missionary under the American Board, for the island of Malta. He is to be associated with Mr. Temple in the printing department.

Convention.—The meeting of the Convention to which we have formerly alluded in connexion with the subject of Home Missions, takes place at the session room in this village, to-morrow at 11 o'clock, A. M. and at the same time and place, it is expected there will be a meeting of the Oneida Presbytery.

The object of the convention is already before the public; and it remains to be seen how the cause of Home Missions in this part of the country will hereafter be prosecuted. We trust that the friends of the cause need no further motives to induce them to engage in the cause with zeal and efficiency.

Judge Washington—The Sabbath.—We alluded last week to the circumstance of Judge Washington's preventing a party of congressmen from visiting the tomb of his departed relative on the Sabbath day. The political papers continue to descant on the subject, and not a few of them have made use of very indecorous language. The *principal circumstance* in the case was for a time kept out of sight; but after the *first roar* of indignation had partially spent itself, the Judge thought proper to let it be known that the affair took place on the CHRISTIAN SABBATH, and directly in the face of a public notice which he had previously given for the purpose of excluding visitors on that day. When this fact came out, the calumniators were put to silence; and the stigma of the most flagrant and *willful Sabbath-breaking*, now rests on *thirty members of our National Legislature.*

Bearing the Cross.—A fine piece of historic painting by this title, which is from the pencil of Dunlap, is now to be seen at the Court House in this village. Those who have formed their taste from the highest models of the art, will of course see some things to disapprove of, in this piece. Yet it has a good deal of real merit.—The subject is full of interest to every Christian heart: the perspective is uncommonly fine; and many of the personages which fill the canvas, are strikingly characteristic.

Premiums for a Tract.—The Committee of the American Tract Society, offer a premium of $50, furnished by a distinguished friend of the Society, for the best Tract on the "Ruinous consequences of gambling." The tract is not to exceed 15 pages in length—it must be presented on or before the first day of October next, to the Corresponding Secretary of the Society, Mr. J. Hallock, 87 Nassau-street, New-York.

County S. S. Unions.—One of the Agents of the Western S. S. Union has just returned to to this village, and we learn from him that S. S. Unions have been formed in the counties of Lewis, Jefferson and Oswego.

Ministerial Call.—The New York Observer mentions that the Presbyterian church in Pearl Street, N. Y. have given a unanimous call to Rev. Walter Monteith, of Schenectady, to become their pastor.

Black Rock Harbour.—The Buffalo Journal of May 30th, says, "on Saturday last about 100 feet of the pier composing Black Rock Harbour was carried away. Four cribs are removed, two of them to their foundation, and the others to a considerable depth—a fifth is much damaged. A column of water rushes through the aperture with great violence." It is apprehended that the navigation of the canal will in consequence be suspended as far as Lockport.

Buffalo Harbour.—Congress, previous to their adjournment, passed the bill granting an appropriation of $15,000 for the repair of Buffalo Harbour.

Niagara Falls.—Messrs. Porter and Clark are now erecting an extensive paper-mill on Goat Island at the Niagara Falls—the same island which separates the two sheets of water, and which has been connected with the American shore by a bridge thrown across the rapids.

Political.

South America.—A serious insurrection has taken place in Colombia, the object of which is the dismemberment of Carracas from the confederacy. General Paez was at the head of it with two or three thousand men.

Greece.—The last arrivals from London give some reason to hope that the report of the capture of Missolonghi was premature; but the details are too long for our columns.

Georgia.—It appears from the Gorgia papers that Governor Troup, is about to open a second campaign against the general government; but whether he means to fight for the old M'Intosh treaty, or merely for his own re-election, remains a matter of some doubt.

FOREIGN.

The London Traveller of the 18th April, says the din of warlike preparation sounds in the North; all the accounts to-day wear a hostile aspect. The Czar seems resolved on war, and is arraying his immense strength, naval and military, for the assault on the sinking empire of the Ottomans. Admiral Greigh, who commands in chief the fleets of Russia, has been ordered to St. Petersburg, to report the condition of the naval forces, and prepare for hostilities in the Black Sea. The possession of Oczakow, Cherson and other ports, gives Russia an immense advantage now. The armies of Sacken and Wittgenstein, in Bessarabia, are said also to be in motion. The Prussian hordes are concentrating for the march, and taking up advanced positions in front of the Pruth. The Principalities will probably be the first object of attack. The numerous corps of cavalry, too, have been reinforced, and the Hetman Joauvaiski, old Platoff's successor, was about to join Bassani's corps, and put his Calmucs and Bashkirs in motion on the first trumpet sounding.

The Duke of Wellington is said to have urged every argument against that tremendous war, but in vain. No diplomacy could avert the storm, which seems ready to burst on Eastern Europe in unmitigated fury.

POLAND.—Letters from Poland represent that country, as well as Russia, to be in an alarming situation. There are reports of many arrests, and of indubitable marks of a conspiracy like that of Russia. A Polish general, the companion in arms of Kosciusko, has been arrested in Dresden, and sent to Petersburgh; but affairs are kept as secret as possible. The trials have not begun in Petersburgh, because it is said, the arrests still continue, although the prisons are filled with persons seat from distant places. The emperor is making great retrenchments in the expenses of government. He is accompanied on all public occasions by Lord Wellington. The time for the coronation has not been fixed.

Some of the accounts state that the soldiers of Ibrahim, butchered 11,000 of the unfortunate inhabitants, and others are silent on the subject; but there seems to be no doubt of the fall of the city itself, nor of the disgraceful fact, that a large number of the Pacha's officers were renegados from France.

It was rumored at Prevesa, on the 9th of March, that Miaulis had captured 25 Egyptian ships, richly laden, sent by the Pacha of that country to Constantinople; and further, that the Greeks had, by a very bold *coup de main*, made themselves masters of seven magazines of provisions and ammunitions in Thessaly and Olympus.

It has been stated in the Paris and English journals, that Lord Cochrane had arrived in Greece, that he had taken active measures in behalf of the patriots; and that there had even been a revolution in the Greek government, of which his lordship had been placed at the head, under the title of First Consul; but a Brussels journal, under date of April 13th, says, that his lordship was still in the city, and took his daily ride on the ramparts.

The Jews in Rome, who are confined by law to a particular part of the city, have opened two streets there, which are said to surpass in elegance even the Corso. They are filled with stores, where the most valuable cotton and silk goods are exposed for sale.

The English Home Missionary Society employs 40 missionaries; 31 of whom preach in 867 villages, and in 24 counties, among a population of 146,330 souls, to 20,000 hearers. They have 63 Sunday Schools, in which 3062 children are taught by 314 teachers.

The late Musical Festival at York, (Eng.) gave a profit to the Managers of £190,000, which they have determined to divide in equal portions amongst the Infirmaries of York, Leeds, Hull, and Sheffield, making £47,500 each.

DOMESTIC.

Education.—Twenty thousand dollars have been added by a late act of the legislature of New York, to the annual appropriation made to common schools—making now a total yearly appropriation of 100,000 for that object.

African Discoveries.—A book has just been published in England, giving an account of the travels in Northern Africa, performed in 1823—6 by Major Denham, Capt. Clapperton, and the late Dr. Oudney. "This book," says the Quarterly Review, "is in every respect, the most interesting and important that has yet come under our observation on African researches, not excepting even the brilliant discovery of Mungo Park."

The estimated expense of the Chesapeake and Ohio Canal, is about $32,000,000; 8,000,000 to the eastern base of the mountain; about 18 or 20 millions to its western base; and 4 millions to navigable western waters. There must be a tunnel through the mountain of 4 miles in length, with which shafts of 800 feet in depth, will communicate at distances of 180 yards.

The citizens of Berkshire county, Ms. have held a meeting at Becket, at which it was resolved, that in the opinion of the meeting, a canal might be made at a small expense, from the Connecticut river to the Hudson, through the S. E. part of Berkshire to the Hoosac river, thence to Williamstown and Troy.

The Lancaster Gazette says, an ingenious mechanic of that city, has invented a machine for making cards. "It takes the wire from the coil, and finishes the cards without touch of hands."

A meeting has been held at Philadelphia, for the purpose of nominating Gen. Jackson for the Presidency.

The Rev. Alonzo Potter, President of Geneva College, New York, has been invited to take charge of St. Paul's Church, Boston.

Rev. Mr. Stewart.—We learn says the Commercial Advertiser, from the friends of this gentleman, that the illness of Mrs. Stewart has rendered it indispensably necessary for him to return with her to this country, and that they left the Sandwich Islands in October, in a ship bound to England. Some of their baggage has arrived in this city, and it is probable that they will return in the next packet from England.

The Right Rev. Shute Barrington, Bishop of Durham, England, died on the 25th March last, at the advanced age of ninety-two years, having worn the mitre for nearly sixty years.

The Rev. Hector Humphreys, A. M. has been elected Professor of ancient Languages, in Washington college, at Hartford, Conn.

Enterprize.—In a late trip on the canal, we passed a well built and deeply laden boat, marked, "*The Eclipse of Ohio.*" The singularity of the circumstance induced us to make some inquiries, and we ascertained that the boat was actually built at Salem, Conneaught Creek, Ohio. and that not only this, but a regular line of boats, would ply during the season between that place and New York. The enterprising proprietor, an Ohio man, in this his first trip, came down with his horses on board, to establish the line. The boat was towed down Lake Erie by the Henry Clay, and he expects some of the North River steam-boats will perform the same office for him on the Hudson. This stranger from our sister state was greeted by loud cheers at every village she passed.

Monroe Republican.

According to some records in possession of a clergyman in the neighborhood of Boston, seventy years ago, there was no rain from the 16th of April until the 10th of June.

Powerful Microscope.—The Andersonian Society of Glasgow, has purchased from M. Dolland, the largest solar microscope that optician has ever constructed. The first trial of this superb instrument disclosed some wonderful phenomena. Hundreds of insects were discovered devouring the body of a *gnat*, and scores had lived luxuriously for several months on the leg of a *moth*.

The following is the first section of an act passed at the last session, "to submit to the people of this state certain amendments proposed to the constitution."

Passed April 17, 1826.

Be it enacted by the people of the state of New York, represented in senate and assembly, That the inspectors at each poll in the several towns and wards of this state at the annual election, to be held on the first Monday in November next, shall provide a proper box to receive the ballots of the citizens of this state, in relation to certain proposed amendments to the constitution, agreed to by a majority of all the members elected to each of the two branches of the legislature, for the year eighteen hundred and twenty-five, and also agreed to by two thirds of all the members elected to each of the said two branches for the year eighteen hundred and twenty-six, pursuant to the eighth article of the said constitution; and each voter shall present a ballot, on which shall be written or printed, or partly written or partly printed, one of the following forms, or a form substantially the same, namely: 1st. "For electing justices of the peace by the people, and for extending the elective franchise;" or 2d "Against electing justices of the peace by the people, and for extending the elective franchise; or 3d, "For electing justices of the peace by the people, and against extending the elective franchise;" or 4th, "Against the electing justices of the peace by the people, and against the elective franchise:" and that all the citizens of this state, now entitled by law to vote for members of the legislature, shall be allowed, during the days of such election, to vote by ballot as aforesaid, in the town or ward in which they shall actually reside.

CARD.

MR. HASTINGS—Permit me through the medium of your paper, gratefully to acknowledge the receipt of *One Hundred Dollars* from the benevolent ladies of my congregation, to constitute me a life member of the American Tract and Bible Societies; also an honorary member of the American Board of Commissioners for Foreign Missions.

I am, Sir, Yours,

A. D. EDDY.

Canandaigua, May 16, 1826.

Friction of Ice.—Sir H. Davy has melted two pieces of ice by their mutual friction, in a room cooled below the freezing temperature.

MARRIED,

On last Wednesday week, by the Rev. Mr. Aikin, *Justus H. Rathbone*, Esq. counsellor at law, to Miss *Sarah Dwight*, both of this village.

DEATHS.

At Otiseo, on the evening of Tuesday the 16th inst. Mr. *Elisha Cowles*, aged about 25.—He was an amiable young man, and had but lately completed his studies for the ministry.—His untimely death will be much lamented by a numerous circle of friends and connexions.

In Tamworth, Hon. *John M. Page*, aged 47; having within two preceding months, lost five of his children. The disorder of which these six, and two attending nurses died, was lung fever of very malignant character. A wife and three children remain of the family; one of whom, just partially recovered of the fever, was in a state of complete mental prostration when our informant left.—But a few days ago, this family presented a happy circle of parents and children, with the fairest earthly prospects: now six of the ten lie low in the grave.

In Philadelphia, Hon. *Moses Levi*, lately Presiding Judge of the District Court for the city and county of Philadelphia.

BANK NOTE TABLE.

(*Corrected Weekly.*)

NEW YORK.		
Jefferson County, Adams	1 1-2	dis
Niagara		
Washington & Warren, Sandy Hill	1	
Barker's Exchange, New York	30 a 35	
Bank of Plattsburgh		
Chenango	a 2	
Mohawk	a 1-2	
Central	a 1-2	
Auburn	a 1-2	
Ontario	a 1-2	
Utica	a 1-2	
Newburgh Branch	a 1-2	
Rochester	a 1-2	
Columbia—Hudson	1 a	
Green County—Catskill	1 a	
Catskill Bank— do	1 a	
Geneva	3-4 a	
Mechanics & Farmers', Albany	1	
State Bank, do under $20	1	
Bank of Albany, under $20	1	
Orange Co. Bank, Goshen	1 a	1 1-2
All other Banks in this state		par
CONNECTICUT.		
New Haven		par
Bridgeport		par
Norwich		par
Thames Bank, Norwich		par
Fairfield Co. Bank, Norwalk	1-2	dis
Eagle Bank, New Haven		broke
Derby		
All other banks in this state	3-4 a	1 di
RHODE ISLAND.		
All the banks in this state	1 a	dis
MASSACHUSETTS.		
Banks in the city of Boston	1-2 a	1 dis
Springfield	1-2 a	
All other Banks in the State	1 a	1-2
MAINE.		
Wiscasset		broke
Hallowell and Augusta		broke
Castine		broke
All other banks in this state	1 a	dis
NEW HAMPSHISE.		
All the banks in the state	1 a	dis
VERMONT.		
All the Banks in the state	1 a	dis
CANADA.		
Bank of Upper Canada		dis
All others	2 1-2 a	3
NEW JERSEY.		
State Bank at Camden	1 a	1 1-2 dis
Cumberland Bank, Bridgeton	1 a	1 1-2
Farmers' Bank, Mount Holly	1 a	1 1-2
Salem Steam Mill & Banking Co.	1 a	1 1-2
Notes of the above under $5	1-2	
Lombardy and Protection		
State Bank at Trenton		
All others in the State		par
PENNSYLVANIA.		
Banks in Philadelphia		par
Chester Co.—Chester	1	1 1-2 dis
Delaware Co.—do	1 a	1 1-2
Farmers' Bank, Lancaster	1 a	1 1-2
Harrisburgh	1 a	1 1-2
Norristown	1 a	1 1-2
Easton	1 a	1 1-2
Germantown	1 a	1 1-2
Northampton	1	1-2
Notes of the above under $5	1	1-2
Silver Lake—Montrose		
Lancaster		
Farmers Bank—Hulmville	1 a	1 1-2
York Bank—Little York	1 a	1 1-2
Gettysburg	1 a	1 1-2
Chambersburg	1-2	
Carlisle	1-2	
Pittsburgh	2	
Reading	1-2	
Greensburg	8	
Brownsville	8	
New Hope	12	
Do signed I. Q. Leake Cash'r.	1	
Other Banks in the state	15 a 95	
MICHIGAN		
Bank of Michigan.		dis

LOOK AT THIS.

FOR SALE, a valuable House, Barn, Wood-House, and Shop for almost any kind of mechanic, with half an acre of land, lying half a mile south of the meeting house on Paris Hill, formerly owned by Chester Cook. Inquire of the subscriber, near the place.

WILLIAM RICHARD.

Paris, June 6, 1826. 1wp

NOTICE.

THE subscriber offers his services to his friends and the public, in posting Books—in all kinds of Conveyancing—obtaining Patents, &c. &c. Notices left at the office of Cochran and Hinman, Esqs. John St. will be promptly attended to. *JOHN BERNARD.*

Utica, June 6, 1826. 1tf

FRESH TEAS.

80 CHESTS Skin Tea of the Splendid, Beaver, London Trader, Superior, and Addison's Cargoes.

10 Chests Old Hyson do.
15 Young do.
20 Carty Boxes, do
20 Chests Souchong and Bohea do.

for sale by J. C. HASTINGS & Co.

Utica December 20, 1825. 79tf

JOHN CAMP & Co. No. 98, Genesee street Wholesale and Retail Dealers in India, European, and American Dry Goods, Liquors and Groceries.

Cash and the highest prices paid for Pot and Pearl Ashes.

May, 24, 1825.

HASTINGS & TRACY,

HAVE just received at their store, No. 40, Genesee street, Utica, an extensive assortment of

BOOKS AND STATIONARY,

which they will sell at reduced prices, for cash, among which are the following:

BOOKS.

Horne's Introduction to the Bible,
Hebrew Bible, with points,
Alexander's Evidences of the Chr. religion,
Robinson's Wahl's Lexicon,
Cruden's Concordance,
Gregory's Letters,
Nettleton's Hymns,
Justina, or the will,
Wardlaw's Lectures,
Dwight's Theology, at $10 bound,
Cavallo's Philosophy,
Scottish Orphans,
Edwards against Chauncey,
Mittford's Greece,
Goldsmith's Nature displayed,
Moore's Life of Sheridan,
Count Segur's History of Bonaparte's Campaign in Russia,
A view of the History, Literature, and Religion of the Hindoos, by Rev. Wm. Ward, late Missionary, &c.
Clarke's Commentary on the N. Testament,
Scenes in America,
The complete works of Dr. Johnson,
Irving's Orations,
Winer's Greek Grammar of the N. Test.
Cecil's Works,
" Remains,
Jowett's Researches in Asia,
Tour around Hawaii,
Ernestie—View of the Human Heart,
Religious Scenes,
Lee's Revival Sermons,
Magee on the Atonement,
Susan Gray,
Jacob's Greek Reader,
Justice's Manual,
Day's Mathematics, &c. &c.

STATIONARY.

Ivory Paper; Bristoll Board; Silver Pencil Cases; Lead Pencils; Common Hair do.; Pith Paper; Fancy Paper, a variety of colors; Morocco do.; Embossed do.; Drawing do.: Water Paints, American and English; Penknives; Steel Pens; Glass Inkstands; Pocket do.; Wedgewood do.; Scissors; Pocket Combs; Mathematical Instruments; Gunter Scales; Dividers; Paints in separate cakes; Protractors; Pocket Books; Office Tape; Red and Black Sealing Wax; Wafer Stamps; Pink Saucers; Durable Ink; Maynard & Noyes' Ink Powder; Portable Pens; Quills; Red Ink Powder, &c. &c. &c.

PAPER, of various qualities and prices.

Imperial Writing,	
Royal	do.
Medium	do.
Folio Post	do.
Demy	do.
Cap	do.
Letter	do.

Utica, May 30, 1826.

Rensselaer Oswego Academy.

THIS institution, which was incorporated at the late session of the Legislature of this state, is now under the immediate direction of *Mr. Mason W. Southworth*, late of Hamilton College, a gentleman of good talents and fair character, and an able instructor. Parents and Guardians, who shall entrust Mr. Southworth with their scholars, may rest assured that he will make every exertion for their improvement, and that their morals will be strictly guarded. Terms of tuition, $3 per quarter for all the common branches of English studies, and $4 for Latin and Greek, and the higher branches of mathematics.

Board in good families may be had at the most reduced price.

The Trustees have full confidence in saying, that no institution of the kind in this section of country, offers superior advantages for improvement in the branches usually taught in Academies.

PETER PRATT,
AVERY SKINNER,
G. B. DAVIS,
D. R. DIXON,
ELIAS BREWSTER } Trustees.

Mexico, May 13, 1826.

Notice.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826. 93tf

UTICA ACADEMY.

A TEACHER of Mathematics is employed in this Institution, who devotes his whole time to teaching in the different branches of Mathematical science. Particular attention will be given to young gentlemen, who wish to qualify themselves for *Canal Surveyors* and Engineers, or for Land Surveyors.

By order of the Board of Trustees.

D. PRENTICE, *Principal.*

November 28, 1825. 79tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HICHCOCK.

83 Genesee Street

Utica, June 23 79tf

CLINTON FEMALE SEMINARY.

THIS institution, under the direction of the Miss ROYCES, has its Semi-annual Examination on Wednesday the 26th inst.

The Summer term will commence on Thursday the 25th of May.

The branches taught—the terms, the system, and mode of instruction continue the same as they have hitherto been. A course of Lectures on Botany is expected the ensuing Summer. Music was introduced during the last term, and continues to be taught by Miss Eliza S. Michel of New-York.

Clinton, April, 22, 1826, 90 8w

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

STANZAS.

Cling to the world in rosy health,
And drink its sweet alluring pleasures,
Bow at the golden shrine of wealth,
And worship time's bewitching treasures,
But know, the hour of pain will come,
And sickness bring its cloud of sorrow,
To wrap in gloom our happy home,
And quench the sunlight of to morrow.

Twine ye the green bay wreath of joy,
And bind it on the brow of gladness,
And let no warning voice alloy—
No whisp'ring spirit breathe of sadness,
For full shall be his mead of bliss,
Whose hold on time so soon must sever,
Who wins no other world than this,
And with it—loses all forever.

Pale sickness with its train of woes,
Misfortune, penury, and grief,
The mournful fate which autumn throws
Over the sere and faded leaf—
The good man's doom on earth may be,
And he may struggle long with fate,
But sweet the rest his soul shal see
When worlds lie wrecked and desolate.

DIFFERENT DEPARTMENTS IN MUSIC.

No. II.

TEACHERS VS. EXECUTANTS.—Teaching requires a very different action of the mind from that which is employed in personal application to study. The former requires a constant analytical review of knowledge which has been long treasured up in the mind and familiarized to the understanding: the latter requires little or no attention to this species of analysis, but a constant reaching forward to new discoveries and new attainments. And this is undoubtedly the reason why the best scholars and the greatest proficients are so often found to be the poorest teachers. Those who are constantly reaching forward in their studies, acquire enlarged perceptions, and soon forget the earliest steps by which they were led; and forgetting these, they either lose sight of their importance to the young pupil, or else from their own perception so dissimilar from that of their pupils, they either speak of things so much in the abstract as to render it difficult for them to be apprehended: or running into the opposite extreme, confound their pupils with the multitude of details.—Good teachers, on the other hand, are apt to be contented with their present acquirements; and are endeavouring with all their powers of mind, to gain access to the untutored intellect of their pupils. They spend much time in simplifying and arranging the very lowest branches of the sciences, and employ all the facilities they can think of, for conveying instruction; and in this way they frequently lead their pupils onward in a rapid pace which is unknown to him who has always applied his mind in the opposite direction. The proficient, however, scorns to be outdone in this way, by the teacher whom he looks upon as his inferior—he becomes impatient at the fancied dullness of his own pupils, and conceives a disgust at the whole business of conveying instruction.

A single example will render this statement perfectly plain. The proficient in execution, having long since passed over the first book of rudiments, and familiarized himself to the whole drudgery of practice, comes out an accomplished executant; and constantly bends his mind towards acquiring additional powers; and to the polishing or refining of his style. To make any progress here, it is necessary for him to bend his whole mind to the subject; and in proportion as he does so, he loses sight of his earliest instructions, and comes to despise the very facilities which were at first indispensable to his progress. If he is then called upon to teach, as he sometimes is, he expects that his pupils shall travel on, in rapid strides; or undervaluing their real powers of mind, clogs them with endless details and repetitions. In either case they make but little progress, and constantly offend his ears by their rude performances. He next grows impatient and irritable, and soon gets discouraged in his business.

The professed teacher on the other hand, makes himself acquainted with all the strong points of style in execution; and then retraces his progress and strives to become eloquent in his lectures on semibreves, and minims, and single bars, and accents, and countings of time; and he is contented to lead his pupils rapidly over these, up to a degree of progress not much inferior to his own: and he then leaves them boasting that they have outstripped the pupils of some established executant; and sometimes, perhaps, has the vanity to measure his own personal acquirements by this circumstance.

Now the truth is, that, the business of teaching and executing, should, in a great measure, be consigned to different individuals. Let the professed teacher lead his pupils onward as far as he is able; and then, and not till then, may they with propriety be placed under the tuition of the accomplished executant. If this course were always to be pursued, it would be attended with less expense in time and money; and lead in the end, to greater proficiency in the art. The teacher and the executant might then shake hands in friendship, and each be contented with his own measure of approbation.

Weber the composer of the *Freyschutz*, has received on various occasions, fifty guineas an evening for attending the concerts of the nobility. The copy right of the music of his new *Oberon*, has been purchased for 1000 guineas!

Vocal music is as much superior to instrumental, as a human being is superior to a wax figure; the one shows the wisdom and skill of the Creator, the other the humble imitation of the creature.

Miscellaneous.

From the Recorder & Telegraph.

BOSTON, MAY 14, 1826.

Messrs. Willis and Hallock,—In looking over some family manuscripts a short time since, I came across the enclosed letter from the Rev. Dr. BUCKMINSTER, which I send to you for publication in your valuable paper.

E. H.

Copy of Dr. BUCKMINSTER'S *reply to a letter from a Miss —— to his daughter.*

In an accompaniment with one of your letters, I find a picturesque description of a fashionable ball in the neighoorhood of ——, given on the occasion of the marriage of Mr. ——, to Miss ——. "The guests were many, the accommodations capacious, rendered splendid and sublime by all that art and taste could enterprise. Fancy and ornament combined their powers to throw a lustre over the appearance of the delighted attendants. Three hundred silver candlesticks and an infinite number of lamps poured their light on thirty mirrors, which faithfully reflected what they received in softened brightness through the several apartments and their variegated finery. The deserts were delicious,—exhibited in a state of elegance and grandeur. The music and amusements were enchanting and transporting." This must have been a scene highly delightful to a man of the world, and to the daughter of worldly taste and pleasure. But, Betsey, I find it lasted but one short night; nay, it blushed to meet the rising sun, as if conscious that the little lamp would tarnish all its glory. "The ladies retired at three, the gentlemen at five;" perhaps both resolved to take their revenge upon this disturber of nightly pleasure, by despising his charms till they begin to be lost in the evening hemisphere.

The reading of this description suggests to me that of attempting a faint sketch of the marriage festival, for which preparation has long been making, and from time to time partial descriptions given me of what is there to be exhibited. To this festival I have the honor of being invited as a guest, and am entrusted with authority to invite others. I have heard a little and imagined more of this transporting scene; but could I correctly paint both on paper, the half would not be told you. This festival is to be celebrated at a seat or palace whose length and breadth are 12,000 furlongs, and its height and stories proportionably elevated. It stands upon a foundation of 12 different kinds of precious stones of variegated hue, arranged with so much art as to throw reciprocal and increasing lustre; all producing such a flood of spendor, as mocks the attempt of men and angels to describe. In this place there are twelve avenues all paved with gold, leading to gates that are of entire pearl neither fractured nor divided. The flooring of the palace is all pure gold, transparent as glass. The ceiling of the house is all of jasper. The particular apartments, the hangings and the ornaments, I cannot attempt to describe to you. If they bear a customary increased proportion to the spendor, riches, and elegance of the exterior, what, Betsey, must they be?—O! let us be ambitious to go and see. Of the guests that are invited I can give you no exact account, and a still more imperfect one of those that will accept. Of one particular circle there were long ago 144,000 that had accepted the invitation. Among these were kings and queens, princesses and princes, noblemen and their daughters, priests and prophets. Since then, the number of inviting servants has been greatly increased, and they have been running with notes of invitation to more distant towns and families: and though they often meet with the accents, "I pray thee have me excused," through the indisposition, want of taste, and trivial, foolish engagements of those to whom they apply; yet, upon the safest ground I can assure you, there will be such a numerous collection that no man can number them. Of the dress of the guests I cannot give you a full description: some few particulars only have come to my knowledge—their raiment is to be of wrought gold, with the most elegant and delicate needlework, and their general splendor will be as if they were clothed with the sun, and crowned with a crown of stars. But their principal glory, beauty and excellence, are within; in the sweetness of their dispositions, the elevation of their minds, the purity of their hearts, and the entire perfection of their souls.—They are all glorious: not one worthless spectator will be watching to make unfriendly remarks; not one to render distance or reserve prudential. The music of the occasion is to be of all manner of instruments, softened by an innumerable multitude of harmonious voices so adjusted as to make one perfect whole, and pour the full tide of sound upon the enraptured ear: a song is already prepared; and the performers are practising upon it in their several departments, with reference to this festival. O! Betsey, what will be the effect when they shall perform it full band. The entertainments and deserts I shall not even touch upon; they will doubtless be in harmony with the rest of the exhibition. But the principal object, the glory of the whole, is yet unnamed: this is the Bridegroom.—Of him I dare not attempt a description: I can only say that he is the chiefest among ten thousand, and altogether lovely. Such inconceivable light lustre and glory, continually emanate from his divine person, that the extensive palace needs no other light—its most distant corner is illuminated with his rays: and my dear friend, there is this peculiar circumstance to give an interest to this festival; every guest has a share in the heart and affections of this glorious Bridegroom: and all combined in one mystical body, will constitute the happy bride for whom all this glory has been prepared.—This festival once commenced, will never close, will never tire; no rising nor setting sun will ever summon a dispersion—pleasure more ecstatic and refined will be constantly springing up: the celestial Bridegroom will lead them to living fountains of delight, and all occasion of sorrow will forever cease.

My friend, shall earthly festivals and scenes of pleasure, which, compared with this are but a glow-worm in the light of day, so interest our passions or engross our hearts, as to banish this from our thoughts, or hide our assiduous endeavors to be suitably attired and ornamented that we may be hailed welcome guests?—I hope to receive this honor and happiness—there I hope to meet the name of Chester in all its branches. There I hope to meet all the circle you have known, and whom I can never know more. Let us keep this scene habitually in view, and let our devotions and energies be wisely directed to reserve to ourselves a share in its felicities; and while from time to time we may take a share in the innocent festal pleasures and amusements of this world, let the fruit and effect be to learn the vanity of these sickening joys, and increase our desires and endeavors after those unfading pleasures which flow from God's right hand.

THE GREAT GOD, OUR SAVIOUR.

I cannot find, in the oracles, a single distinctive mark of Deity, which is not applied without reserve or limitation to the only-begotten Son. "All things whatsoever the Father hath are his." *Who* is that mysterious *Word* that was in the *beginning* with God? Who is the Alpha and the Omega, the beginning and the ending, the first and the last—the Almighty? Who is he that knows what is in man, because he searches the deep and dark recesses of the heart? Who is the Omnipresent, that has promised, "Where two or three are gathered together in my name, there am I in the midst of them;"—the light of whose countenance is at the same moment the joy of heaven and the salvation of earth; who is encircled by the seraphim on high, and walks in the midst of the golden candlesticks; who is in this assembly; in all the assemblies of his people; in every worshipping family; in every closet of prayer; in every holy heart? "Whose hands have stretched out the heavens and laid the foundations of the earth?" Who hath replenished them with inhabitants, & garnished them with beauty, having created all things that are in both, "visible & invisible, whether they be thrones, or dominions, or principalities, or powers?" By *whom* do all things consist? Who is the Governor among the nations, having on his vesture and on his thigh a name written, "King of kings and Lord of lords?" Whom is it the Father's will that all men should honour, even as they honour himself? Whom has he commanded his angels to worship? Whom to obey? Before whom do the devils tremble? Who is qualified to redeem millions of sinners from the wrath to come, and preserve them by his grace to his everlasting kingdom? Who raiseth the dead, having life in himself to quicken whom he will, so that at his voice all that are in their graves shall come forth, and death and hell surrender their numerous and forgotten captives? *Who* shall weigh in the balance of judgment the destinies of angels and men, dispose of the thrones of paradise, and bestow eternal life?—Shall I submit to the decision of reason? Shall I ask a response from heaven? Shall I summon the devils from their chains of darkness? The response from heaven sounds in my ears; reason approves; and the devils confess—This, O Christians, is none other than the GREAT GOD, OUR SAVIOUR. DR. MASON.

ABDALLAH AND SABAT.

FROM DR. BUCHANAN'S SERMON, "THE STAR IN THE EAST."

ABDALLAH and SABAT were intimate friends, and being young men of family in Arabia, they agreed to travel together, and to visit foreign countries. They were both zealous Mahometans. Sabat was son of Ibrahim Sabat, a noble family of the line of Beni-Sabat, who trace their pedigree to Mahomet. The two friends left Arabia, after paying their adorations at the tomb of their prophet at Mecca, and travelled through Persia, and thence to Cabul. Abdallah was appointed to an office of state under Zemaun Shah, King of Cabul; and Sabat left him there, and proceeded on a tour through Tartary.

While Abdallah remained at Cabul, he was converted to the Christian faith, by the perusal of a Bible, (as is supposed) belonging to a Christian from Armenia, then residing at Cabul. In the Mahometan states, it is death for a man of rank to become a Christian. Abdallah endeavored for a time to conceal his conversion, but finding it no longer possible, he determined to flee to some of the Christian churches near the Caspian sea. He accordingly left Cabul in disguise, and had gained the great city of Bochara, in Tartary, when he was met in the streets of that city by his friend Sabat, who immediately recognized him.

Sabat had heard of his conversion and flight, and was filled with indignation at his conduct. Abdallah knew his danger, and threw himself at the feet of Sabat. He confessed that he was a Christian, and implored him by the sacred tie of their former friendship, to let him escape with his life. "But, Sir," said Sabat, when relating the story himself, "*I had no pity.* I caused my servants to seize him, and I delivered him up to Morad Shah, king of Bochara.

"He was sentenced to die, and a herald went through the city of Bochara, announcing the time of his execution. An immense multitude attended and the chief men of the city. I also went and stood near to Abdallah. He was offered his life if he would abjure Christ, the executioner standing by him with his sword in his hand. 'No,' said he, as if the proposition were impossible to be complied with, 'I cannot abjure Christ.' Then one of his hands was cut off at the wrist. He stood firm, his arm hanging by his side with but little motion.

"A physician, by desire of the king, offered to heal the wound, if he would recant. He made no answer, but looked up steadfastly towards heaven, like Stephen, the first martyr, his eyes streaming with tears. He did not look with anger towards *me*. He looked at me, but it was benignly, and with the countenance of forgiveness. His other hand was then cut off. But Sir,' said Sabat, in his imperfect English, "he never *changed*, he never *changed*. And when he bowed his head to receive the blow of death, all Bochara seemed to say, 'What new thing is this?'"

STRIKING FACT.

A missionary who had been sent to a *strange land* to proclaim the gospel of the kingdom of God, and who had passed through many hardships, and was often in danger of losing his life through the persecutions excited against him, came to a place where he had often before, at no small risk, preached Christ crucified. About fifty people, who had received good impressions from the word of God, assembled: he began his discourse; and after he had preached about thirty minutes, an outrageous mob surrounded the house, armed with different instruments of death, and breathing the most sanguinary purposes. Some that were within, shut the door; and the missionary and his flock betook themselves to prayer. The mob assailed the house, and began to hurl stones against the walls, windows, and roof; and in a short time almost every tile was destroyed, and the roof nearly uncovered, and before they quitted the premises scarcely left one square inch of glass in the five windows by which the house was lighted. While this was going forward, a person came with a pistol to the window opposite the place where the preacher stood, (who was then exhorting his flock to be steady, to resign themselves to God, and trust in him) presented it at him, and snapped it, but it only flashed in the pan!

As the house was a wooden building, they began with crows and spades to undermine it, and take away its principal supports. The preacher then addressed his little flock to this effect:—"These outrageous people seek, not *you*, but *me*. If I continue in the house, they will soon pull it down, and we shall all be buried in its ruins: I will, therefore, in the name of God, go out to them, and you will be safe." He then went towards the door; the poor people got round him, and entreated him not to venture out, as he might expect to be instantly massacred. He went calmly forward, opened the door; at which a whole volley of stones and dirt was that instant discharged, but he received no damage. The people were in crowds in all the space before the door, and filled the road for a considerable way, so that there was no room to pass or repass. As soon as the preacher made his appearance, the savages became instantly as silent and as still as night; he walked forward; and they divided to the right and to the left, leaving a passage of about four feet wide for himself and a young man who followed him, to walk in. He passed on through the whole crowd, not a soul of whom either lifted a hand or spoke one word, till he and his companion had gained the uttermost skirts of the mob! The narrator, who was present on the occasion, goes on to say:—This was one of the most affecting spectacles I ever witnessed; an infuriated mob, without any visible cause, (for the preacher spoke not one word) became in a moment as calm as lambs! They seemed struck with amazement bordering on stupefaction: they stared and stood speechless; and after they had fallen back to the right and left, to leave him free passage, they were as motionless as statues! They assembled with the full purpose to destroy the man who came to show them the way of salvation: *but he, passing through the midst of them, went his way.* Was not the God of missions in this work? The next Lord's day, the missionary went to the same place, and again proclaimed "the Lamb of God who taketh away the sin of the world!"

[*Clarke's Commentary.*

From the Boston Patriot.

PANAMA.

As this Spanish city has become famous of late, and will probably be more so, a brief account of it may be pleasing to our readers.

Salmon tells us that Panama is the capital of the province of Darien, that it is situated in lat. 9, upon a capacious bay of the Pacific ocean;—but we think it is more correct to say that the province of Panama was in the Viceroyalty of New Grenada, and that it is bounded east by the province of Darien. We may not be correct in the *new denominations* of these old Spanish settlements. Ships cannot come nearer than three miles to the city of Panama, but are obliged to unload at the island of Perica, such is the shallowness of the water.

Panama was the see of a Bishop, and the residence of the Governor of the Province and it was once the depot of the riches of Peru, and there stored in magazines, before transporting them to Europe; and here, too was the deposit of the various merchandize of Europe, to be disposed of at enormous prices, to the oppressed colonists, for the Kings of Spain monopolized every thing valuable in commerce.

Old Panama stood about four miles from the present city. It was taken by Sir Henry Morgan, and was destroyed by fire while the English possessed it, probably in order to rid themselves of the plunderers. The old city was built of wood; the new one chiefly of stone and pretty well fortified. There is little doubt but it will become a place of great importance, and be named as often in America as *Utrecht* has been since 1713 in Europe and from a similar cause.

Panama is pronounced in the last syllable broad; not so as to rhyme with *law*, but with the interjection *ah!* And so to Cumana. The fashionable mode of pronouncing Niagara, by laying the accent on the letter *g*, is a deviation from the original Indian.

The name *Panama* has reference to the resemblance in shape to a *loaf of bread.*

NO. 34.

THE subscribers are receiving the present week, their

SPRING STOCK

of English, French, and American Goods; Misses', Women's with extra crowns, Bolivar and Mens' LEGHORN HATS; Carpeting, Rugs, &c. which they will sell at unusually low prices. THOMPSON & LYMAN.

May, 1, 1825,

A few Bales assorted *COTTON YARN* of excellent quality, as above.

For Sale,

THE HOUSE AND LOT situated in the village of Utica, at the lower end of Broad street, nearly opposite the Dry Dock, and near the contemplated Basin. The house is convenient for two families, or for four small families having four square rooms, four closets, two small bed-rooms, two bed-presses, two clothes-presses, with a Cellar under the whole, and an oven and fire-place in the Cellar. The house is new and in good repair. For terms inquire of CHAS. SLAWSON,

At J. C. DELONG'S Morocco Factory.

Utica, May 2d, 1826.

The Trustees

OF the WHITESBOROUGH FEMALE ACADEMY, would inform the public, that this Institution is now open for the instruction of young ladies, under the direction of Miss J. LORD.

The terms of instruction as follows:

For Geography, Grammar, Arithmetic, Reading, Writing & Needle Work,	$3 00
For the same, together with History, Rhetoric, Philosophy, Chemistry, and Working Lace	4 00
With the addition of drawing	6 00

Board in good families on reasonable terms.

Whitesboro', May 6, 1826. 4w97

WHITESBORO' ACADEMY.

THE Trustees would inform the public, that this Seminary is now open for the reception of Students, under the tuition of Mr. C. CHITTENDEN BALDWIN, who graduated at Hamilton College in 1823; and who comes with recommendations of high standing, as a gentleman of fair character, and distinguished classical attainments.

L. BERRY, *Clerk of Trustees.*

Whitesboro', May 2, 1825. 79tf

M. HITCHCOCK, has constantly on hand a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

Feb 3. 1824. 3tf

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1825. 79tf

SHELL COMBS.

AT a trifle more than half the former prices. Likewise, elegant Fig'd Silks, at 4 and 6d the yard, and upwards,—Just received by

THOMSON & LYMAN,

No. 34, Two doors below the Post Office.

6w98*may14

Notice is hereby given to the owner or owners of the Lot No 104, on a Map of the Village of Utica, made by Calvin Guiteau, Esq. together with the buildings thereon, now in the possession of Benjamin Ballou, that the payment of forty dollars and fifty cents, at which sum, John R. Bleekor is assessed for pitching and paving in front of the same, is required by the Trustees of the said village, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, will be sold at public auction, on the 12th day of October next, at the house of Gurdon Burchard in said village, at 10 o'clock A. M. of that day, for the lowest term of time that any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the cost of appraisement and advertising.

H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

Notice is hereby given to the owner or owners of the Lot No. 52, as distinguished on a Map of the Village of Utica, made by Calvin Guitean, Esq. together with the buildings thereon, now in the possession of the Executors of Andrew Merrell, deceased, that the payment of forty dollars and fifty cents, at which sum, John R. Bleeker is assessed for pitching and paving in front of the same; is required by the Trustees of the village of Utica, to be made to the Treasurer of said village; and in default of said payment, the right and title of said John R. Bleeker, in and to said lot, will be sold at public auction, on the 12th day of October next at the house of Gurdon Burchard, in the village of Utica, at 10 o'clock A. M. of that day, for the lowest term of time at which any person shall offer to take the same in consideration of advancing the sum assessed on the same, with interest thereon, the costs of appraisement and advertising. H. W. OSBURN, *Collector.*

Utica, April 11, 1826. 6m93

BY virtue of a power contained in a Mortgage executed by Eber P. Hale to Thomas E. Clark, bearing date November 1st, 1825 for securing the payment of the sum of two thousand dollars and interest as therein mentioned—Default having been made in the payment of a part of said sum and interest, I shall expose for sale at public auction or vendue, as the law directs, on the 25th day of November next, at the house called Shepard's hotel, in Utica, at ten o'clock, A. M. of that day, the following described parcel of land, situate on the corner of John & Genesee or Main streets, in Utica, viz. All that certain lot of land known and distinguished on a map of the village of Utica, made by C. C. Broadhead, Esq. for the representatives of Rutger Bleecker, as lot number two in the subdivision of lots number 88 and 89, and begins on the southerly line of Main street at the N. E. corner of subdivision number one, and runs from thence along the easterly bounds of said subdivision south 27 degrees 30 minutes west thirty feet to the southeasterly corner thereof; thence south 62 degrees 30 minutes east eighteen feet to the westerly line of the gangway now John street; thence along the same north 27 degrees 30 minutes west thirty feet to the said southerly line of Main street; thence along the same north 62 degrees 30 minutes west eighteen feet to the place of beginning, as by reference to said Map of said subdivision on file in the county clerk's office, will more fully appear. May 15, 1826.

THOMAS E. CLARK.

TERMS OF THE THIRD VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week, commencing with the first Tuesday in Jan. 1826.

II. It will be put to subscribers at Two Dollars in advance, or if paid within three months from the time of subscribing; or Two Dollars and fifty Cents if paid after the expiration of three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed,

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.